Mr. A. Gopala Menon : I am not sure, Sir.

Mr. K. M. Kesavan : During the Great war or at about that time.

So, in the light of the assurance given by the Government that an enlightened policy is being pursued with a view to attain cent per cent literacy in the State, I do not desire to press this resolution.

The resolution, by leave, was withdrawn.

TAMIL AS OPTIONAL SUBJECT IN CLASSES V TO IX OF THE VERNACULAR SCHOOLS.

Mr. Kallur Narayana Pillai (*Mavelikara and Tiruvella cum Pattanamtitta*) : Sir I beg to move the following resolution :

"This Council recommends to the Government that Tamil be made an Optional subject in classes V to IX of the Vernacular Schools".

Mr. M. K. Ananthasiva Aiyar : May I know whether the member has any objection to add the words 'wherever found necessary' after the words 'Vernacular Schools' ?

Mr. Kallur Narayana Pillai : I have no objection.

Mr. G. Narayana Aiyar : Sir I rise to a point of order. There is a circular that the word 'Vernacular' should not be used in Government records. In the light of that Circular, I wish to know whether the resolution is in order.

Mr. M. K. Nilakanta Aiyar : The member who sent up the resolution is responsible for that.

Mr. Kottur Kunjukrishna Pillai : But for the heading member is not responsible.

President : It is noted that the word 'Vernacular' is used which should not have been used.

Mr. Kallur Narayana Pillai : തമിഴ്ഭാഷ മലയാളത്തോടുകൂടി ഒരു സെക്ഷ്വികവിഷയമായി പഠിപ്പിക്കേണ്ടതിന്റെ ആവശ്യകതയെ ഞാൻ ഇവിടെ ചൂണ്ടിക്കാണിക്കും. തിരുവിതാംകൂറിൽ ഏകദേശം ലക്ഷം ജനങ്ങളുള്ളതിൽ തമിഴ് സംസാരിക്കുന്നവരായി ഏകദേശം ലക്ഷം ആളുകൾ ഉള്ളതായി കാണുന്നു. നാഞ്ചനാട്ടു പ്രദേശവും ചെങ്കോട്ടതാലൂക്കു മുഴുവനും തമിഴ് ഭാഷയാണു സംസാരിക്കുന്നതു്. തിരുവിതാംകൂറിലുള്ള പ്രജാവിഭാഗങ്ങളിൽ അവർ ഉപയോഗിക്കുന്ന ഭാഷകൾക്കുള്ള യോജിപ്പില്ലായ്മകൊണ്ടു് പലപ്പോഴും പല വൈഷമ്യങ്ങളും നേരിടുന്നുണ്ടു്. തിരുവിതാംകൂറിൽ മലയാളഭാഷ പരിചയമില്ലാത്ത തമിഴരെ മലയാളം സംസാരിക്കുന്ന താലൂക്കുകളിൽ ജുഡീഷ്യൽ ഉദ്യോഗസ്ഥന്മാരായി നിയമിക്കുന്നതുകൊണ്ടു് പല വിഷമങ്ങളും നേരിട്ടുകൊണ്ടിരിക്കുന്നു.

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Mr. A. Easwara Pillai : ചെങ്കോട്ടയിലും തെക്കൻ തിരുവിതാംകൂറിലുമുള്ള സ്കൂളുകളിൽ തമിഴ് മാത്രമെ പഠിപ്പിക്കുന്നുള്ളൂ എന്നു മെംബർക്കു അറിയാമോ?

Mr. Kallur Narayana Pillai : അറിയാം.

Mr. A. Easwara Pillai : അവരെ തിരുവിതാംകൂറിലെ ജൂഡിഷ്യൽ ഉദ്യോഗസ്ഥന്മാരായി നിയമിക്കരുതെന്നാണോ മെംബർ പറയുന്നത്?

Mr. Kallur Narayana Pillai : എന്നു ഞാൻ പറഞ്ഞില്ല.

Mr. A. Easwara Pillai : ഈ തമിഴ് സ്കൂളുകളിൽ മലയാളംകൂടി പഠിപ്പിക്കുന്നതിനു മെംബർക്കു വിരോധമുണ്ടോ?

Mr. Kallur Narayana Pillai : അങ്ങിനെ ആവശ്യമുണ്ടെന്നതോന്നിയാൽ പഠിപ്പിക്കാം.

കോടതികളിൽ എടുക്കുന്ന മൊഴി വെർബാറിം ആയി രേഖപ്പെടുത്തുന്നില്ല. അവിടെയിരിക്കുന്ന ഉദ്യോഗസ്ഥൻ തമിഴ്മാത്രം അറിയാവുന്ന ഒരാളായിരിക്കുന്നതുകൊണ്ട് ബഞ്ചുക്ലാർക്കു പരിഭാഷപ്പെടുത്തിക്കൊടുക്കുന്നതുപോലെയാണ് സാധാരണയായി എഴുതിയെടുക്കുന്നത്. അതുപോലെതന്നെ തമിഴറിയാൻ പാടില്ലാത്ത മലയാളം ഉദ്യോഗസ്ഥന്മാർക്കും പല വിഷമങ്ങളും നേരിടുന്നുണ്ട്.

ഒരിക്കൽ ഒരു ഉദ്യോഗസ്ഥൻ കരം ഏർപ്പെടുത്തുവാൻ നടപടികൾ നടത്തുന്നതിനെ സംബന്ധിച്ച് ഞാൻ മറ്റൊരു ഉദ്യോഗസ്ഥനുമായി സംസാരിച്ചുകൊണ്ടിരുന്നപ്പോൾ അഗ്രശാലപ്പുറയെപ്പറ്റിയും പതിനാഴിപ്പുറയെപ്പറ്റിയും സംസാരിക്കുകയുണ്ടായി. അപ്പോൾ അദ്ദേഹം, താൻ അഗ്രശാലപ്പുറ കണ്ടിട്ടുണ്ടെന്നും പതിനാഴിപ്പുറ കണ്ടിട്ടില്ലെന്നും പറഞ്ഞു. തിരുവനന്തപുരത്തു അഗ്രശാലയിൽ ഉൗണുസമയത്തു കിഴക്കേ കോട്ടവാതലിൽ പറയടിക്കുന്നതു അദ്ദേഹം കണ്ടിട്ടുണ്ട്. അതാണ് അഗ്രശാലപ്പുറ എന്നു അദ്ദേഹം പറയുന്നു. മലയാളഭാഷ അറിയാൻ പാടില്ലാത്തതുകൊണ്ടുള്ള ദോഷമാണ് ഇതു്.

Mr. M. K. Ananthasiva Aiyar: May I know whether it is on account of the want of knowledge or whether it is for want of general knowledge of Tamil that the officer said like that?

Mr. Kalloor Narayana Pillai: ഇനി മതപരമായി നോക്കുമ്പോഴും തമിഴ് പഠിക്കേണ്ടതു അത്യാവശ്യമാണ്. വേദാന്ത ഗ്രന്ഥങ്ങളും തമിഴിൽ ധാരാളമുണ്ട്. മലയാളഭാഷയിൽ വേദാന്തഗ്രന്ഥങ്ങളും

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വളരെ വിരളമായിട്ടേ കാണുകയുള്ളൂ. ശൈവപരമായ ഗ്രന്ഥങ്ങൾ തമിഴിലാണു ധാരാളമായി കാണുന്നതു്. വൈഷ്ണവഗ്രന്ഥങ്ങൾ സംസ്കൃതഭാഷയിലും കാണും.

ദേശചരിതങ്ങൾ അറിയുന്നതിനും തമിഴിന്റെ സഹായം ആവശ്യമാണു്. പ്രാചീന മലയാളത്തെ സംബന്ധിച്ചു നമുക്കു് ഏതെങ്കിലും അറിയുന്നതിനു തമിഴിന്റെ സഹായം കൂടിയേ തീരു. പണ്ടു് ഇവിടത്തെ ചേരമാൻപെരുമാളായ ചേരലാതന്റെ മക്കളായിട്ടു ഇളങ്കോവടികൾ എന്നും ചേരൻ ചെംകുട്ടുവൻ എന്നും രണ്ടുപേർ ഉണ്ടായിരുന്നു. ഇതിൽ ചേരൻ ചെംകുട്ടുവൻ ആരു് ചിലപ്പതീകാരം ഉണ്ടാക്കിയതു്. മലയാളത്തെപ്പറ്റിയുള്ള പ്രാചീനകഥകൾ പലതും ആ ഗ്രന്ഥം മുഖേന അറിയാൻ സാധിക്കുന്നു. അതു ഒരു തമിഴ്ഗ്രന്ഥമാണു്. തിരുവിതാംകൂറിലെ ക്ഷേത്രങ്ങളെപ്പറ്റിയുള്ള ആഗമങ്ങളെ ഗ്രഹിക്കുന്നതിനു അങ്ങിനെയുള്ള ഗ്രന്ഥങ്ങളെക്കൊണ്ടേ സാധിക്കയുള്ളൂ.

President : Is the honuorble member aware that Thavaram and Tiruvaimozhe are translated into Malayalam?

Mr. Kalloor Narayana Pillai : മലയാളത്തിൽ തർജ്ജിമ ചെയ്തിട്ടുണ്ടു്.

അതുപോലെ ജീവചരിത്രങ്ങളെപ്പറ്റി അറിയുന്നതിനും തമിഴ് ആവശ്യമാണു്. പെരിയ പുരാണത്തിൽ വീരൻ വീണനായിനാർ എന്ന ഒരാളിനെപ്പറ്റി പറയുന്നുണ്ടു്. അദ്ദേഹം തിരുവിതാംകൂറിനെപ്പറ്റി പറയുന്നുണ്ടെന്നു മാത്രമല്ല എന്റെ നാട്ടുകാരനായ ചെങ്ങന്നൂർകാരൻ കൂടിയാണു്. അതുകൊണ്ടു് നമ്മുടെ ദേശങ്ങളിൽ ഉണ്ടായിരുന്ന പഴയ മഹാന്മാരുടെ കഥകൾ അറിയുന്നതിനും തമിഴ് ഗ്രന്ഥങ്ങൾ ഉപകരിക്കുന്നതാണു്.

President : The Honourable member forgets about Kulasekharaperumal. He was one of the Ruling kings of Travancore.

Mr Kalloor Narayana Pillai: തിരുവിതാംകൂറിന്റെ പഴയ ചരിത്രം ഗ്രഹിക്കുന്നതിനും തമിഴ് ഗ്രന്ഥങ്ങളെ ആശ്രയിച്ചേ സാധിക്കയുള്ളൂ.

President : I don't think there will be much controversy as to the value or the paramount importance of either Tamil or Malayalam. But the question here is whether Tamil should be made an optional subject in classses from V to IX in Vernacular schools. On general points, I don't think that there is any difference of opinion.

Mr. M. K. Ananthasiva Aiyar: Sir, the honourable member has already accepted my amendment.

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President : Mr. Narayana Pillai can proceed.

Mr Kalloor Narayana Pillai: ഈ ഭാഷ ഒരു വിദേശഭാഷയല്ല. നമ്മുടെ മാതൃഭാഷയുടെ മാതൃഭാഷയാണ്. ഒരു വിദേശഭാഷയെ വിദ്യാലയത്തിൽ കൊണ്ടുവന്നു പഠിപ്പിക്കണമെന്നല്ലാ ഞാൻ പറയുന്നതു്. തമിഴ് നമ്മുടെ മാതൃഭാഷ തന്നെയാണ്. നമുക്കു കണ്ണശ്ശപ്പണിക്കർ എന്ന ഒരു കവിയുണ്ടായിരുന്നു. അദ്ദേഹം കണ്ണശരാമായണം എന്ന ഒരു ഗ്രന്ഥം എഴുതിയിട്ടുണ്ട്. അതു് ഒരു ടെക സറ്റ് ബുക്കായി സ്കൂളിൽ പഠിപ്പിക്കുന്നുണ്ട്. അതുപോലെ ഉണ്ണുനീലിസന്ദേശം. ഈ രണ്ടു ഗ്രന്ഥങ്ങളും അറിയണമെങ്കിൽ തമിഴിന്റെ പരിജ്ഞാനം കൂടിയേ തീരൂ.

"ദ്രാവിഡ ഹിമഗിരിഗളിത
സംസ്കൃതവാണി കളിന്ദജാ മിളിതാ',

എന്ന ശ്ലോകംകൊണ്ടു മനസിലാകുന്നതു പോലെ ദ്രാവിഡമാകുന്ന ഹിമവാൻ പർവതത്തിൽ നിന്നും സംസ്കൃതമാകുന്ന കാളിന്ദി നദി ഒഴുകുന്നു.

Mr. M. Govidan: May I know whether the sloka was originally that. I think that the original is like this,

"സംസ്കൃത ഹിമഗിരി ഗളിതാ
ദ്രാവിഡവാണീകളിന്ദജാമിളിതാ"

Mr. Kalloor Narayn Pillai, പദ്യങ്ങൾക്കു പാഠഭേദം എന്നൊന്നുണ്ട്. അദ്ദേഹം പറഞ്ഞതു, ഒരു പക്ഷെ, ഒരു പാഠഭേദമായിരിക്കാം.

Mr. K. M. Kesavan : May I know whether the theory contained in those lines still exists? Has it not been exploded.

Mr. Kalloor Narayana Pillai : മി. കോവുണ്ണി നെടുങ്ങാടിയുടെ വ്യാകരണത്തിലാണ് ഈ ശ്ലോകമുള്ളതു്. അതിൽ പറഞ്ഞിരിക്കുന്നതിനെയാണ് ഞാൻ ഇവിടെ ഉദ്ധരിച്ചതു്.

കൂടാതെ തമിഴ്ഭാഷ എത്ര മനോഹരമായ ഒരു ഭാഷയാണ്, കേൾക്കാൻ എത്ര ഇമ്പമുള്ള ഒരു ഭാഷയാണു്.

Mr. V. Sankara Menon: ഏതു ഭാഷയാണു കേട്ടാൽ മധുരമല്ലാതെ തോന്നുന്നതു?

Mr Kalloor Narayana Pillai: ഉത്തര ഇൻഡ്യയിലെ നമുക്കാവശ്യമില്ലാത്ത ചില ഭാഷകൾ കേൾക്കുന്നതിനു ഇമ്പമായിരിക്കുകയില്ല.

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അതുകൊണ്ട് തമിഴ്ഭാഷയുടെ പ്രാധാന്യത്തെപ്പറ്റിയും തിരുവിതാംകൂറിലെ വിദ്യാർത്ഥികളെ പഠിപ്പിക്കേണ്ടതിന്റെ ആവശ്യകതയേപറ്റിയും ഞാൻ പറഞ്ഞു കഴിഞ്ഞു. അതുകൊണ്ട് ഒരു ക്ലാസ്സു നടത്തിക്കൊണ്ടു പോകത്തക്കവണ്ണം കുട്ടികൾ ഉള്ളപക്ഷം അവിടെ ഒരു പണ്ഡിതനെവച്ച് തമിഴ് പഠിപ്പിക്കുണമെന്നാണ് എന്റെ അഭിപ്രായം. ഈ പ്രമേയം സഭ സ്വീകരിക്കുമെന്നു വിശ്വസിക്കുന്നു.

Mr. M. Govindan: Sir, I support the motion. It is too late in the day to try to establish the necessity for the knowledge of Tamil. It is a fact that most of our simple words in Malayalam are really Tamil words. Mr. Narayana Pillai will perhaps remember the days when he and I learned Tamil in our Malayalam schools which were not then conducted by Government. Without knowing the Nagara script it was not possible to have any proficiency in Malayalam in those days. This was some 40 or 50 years ago. Today, the Malayalam schools do not teach Tamil.

Mr. A. Easwara Pillai: May I know why it was abandoned later on?

Mr. M. Govindan: Not for any particular reason. It was only an accident. When the Government took up the responsibility of education they took away the teaching of Tamil. It may also be seen that most of our old documents are written in Tamil characters. The words are also Tamil. For the West we used to say "Mekke." "Mekke" means in Tamil a higher level, because west of the Tamil District is of a high level on account of Ghats. In Travancore also "Mekke" means west. Then for the apparent Malayalam word "Pandinjaru" there is meaning in Tamil. It means ഞായർപടുക്കിടം *i. e.*, where the sun sets. So for the purpose of studying Malayalam language itself a knowledge of Tamil is necessary.

Mr. Kochikal P. Balakrishnan Tampi: Sir, I support the resolution. I am of opinion that the scope of the resolution should be extended so as to embrace the English schools also. I wish also that it should be made compulsory. I do not enter into the literary side of the language or to speak of the comparative excellence of Tamil, because I do not want to enter the list against my honourable friend Mr. Kalloor Narayana Pillai to consider whether Tamil is the mother or sister of Malayalam as there is nothing like a geneological tree to be referred to. I think we can leave open the question as lawyers would say to be settled in later litigation.

Mr. K. M. Kesavan: May I know from the member what have we to do with litigation in this House?

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Mr. Kochikal P. Balakrishnan Tampi: I must ask a question to my honourable member about the standard of English in the school in which he told us he was teaching. At a time when big things are going on throughout India it is highly essential that we should know the language of our neighbours. It is highly necessary for the people who talk languages, not belonging to the Sanskrit group, to be friendly for the purpose of not only culture; they should join together in many common matters. And, moreover, Tamil is the language which is understood by most people in the south of India. Even in Travancore, spoken Tamil is easily understood. Thanks to the educational propaganda of the cinema and the talkies and other agencies, people have now a fair knowledge of spoken Tamil. It has been the back ground of our culture. As my esteemed friend Mr. Govindan said, 30 or 40 years ago, Tamil was taught to every one as part of his education. Another reason why Tamil should be learned is this. Now several sections of our own population talk Tamil. Therefore a knowledge of that languge is highly essential for mutual spiritual and moral understanding. If we do not understand each other's language it is really doubtful whether we could arrive at any sort of understanding with the people with whom we have to deal. I also want to sound a note of apprehension, with regard to the possible consequence in asking the people to study the language. But it is not in public interests, to use the expression often used by Government, to disclose what is in my mind. But I may say this much. If you study what is happening in Europe, you will understand that similarity of language has been made an excuse for the dictators to annex territories. If in an area a particular language prevails one of the dictators would claim that area on the ground that the language spoken there is similar to the language of his country. But I do not anticipate any such trouble in South India.

President: Does the honourable member contemplate the question of Malayalam speaking labourers outside?

Mr. Kochikal P. Balakrishnan Tampi: Sir I do not want to create trouble by anticipating it. And as a corollary to this resolution I would also propose that Malayalam should be made compulsory in all the schools in the Tamil tracts of our land, because it is always advantageous to know both languages. I think that the Tamil alphabet can be picked up in a fortnight's time. I do not claim as Mr. Arumukhom Pillai or as Mr. Easwara Pillai to be proficient in the language. But I claim some knowledge of it having studied in a college in the Tamil area. And I am of the view that if it is taught in the earlier years it will be absorbed without any conscious effort. But I can anticipate the Director of

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Public Instruction saying that the curriculam is already over-heavy and as such he cannot possibly think of another language. And I am decidedly of the opinion that this language being similar to Malayalam could be easily learned with interest by school children.

Another ground which I would urge is this. We are going to have some sort of scholarship or endowment for the higher studies in Malayalam. And Tamil Scholars have assured me that the passages in some ancient Tamil classics could be understood by Malayalam scholars proficient in Tamil. We all owe a debt of gratitude to the Tamils for enriching our language. Therefore, in return for that if not for anything else it is only proper that we should study Tamil from the Malayalee point of view.

Mr. V. S. Arumughom Pillai: Sir, I have very great pleasure in supporting the resolution so ably moved by Mr. Narayana Pillai. Let me at the outset, congratulate him for his boldness in moving this. I also thank him and the other honourable members who evinced great enthusiasm for the Tamil language. Sir, non-Tamilians like Mr. Narayana Pillai and my friend Mr. Govindan, to have supported and evinced such enthusiasm in the matter of spreading Tamil language, shows the liberality of their views and their magnanimity of heart.

Sir, the learned mover referred to the difficulty that is caused in South Travancore, especially in Nanjinad and also in Shencotta, by the appointment of officers, especially judicial officers, who know only Malayalam. I have had bitter experience and I may say that considerable difficulty is being experienced in this direction. In this honourable House itself, we have got two honourable members who have been judicial officers at Nagercoil. I refer to Mr. Govindan and Mr. M. P. Joseph. They themselves can testify to the fact that the people there have been feeling considerable difficulty because, as Mr. Narayana Pillai has stated, the witnesses and the parties know only Tamil, the vakils who examine them do so in Tamil and the Bench-clerk, who happens to be a Malayalam speaking man who has no knowledge of Tamil, renders it into Malayalam. In that process he commits a lot of mistakes and the Presiding officer who comes from the northern part of the State and who has no contact with the Tamilians till then completely misunderstands what they have spoken.

Mr. M. Govindan: May I know whether it is not the practice there to employ only the Malayalam script? The language is Tamil.

Mr. V. S. Armughom Pillai: No Sir. The script as well as the rendering of it are all Malayalam. Questions are put to the witnesses or the parties in Tamil and the answers are also given

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[Mr. V. S. Arumughom Pillai.]

in Tamil and the Bench-clerk renders the whole thing into Malayalam. It is not the script alone that is in Malayalam. I have practised before Mr. Govindan and this has been the practice.

Mr. Thomas Chandy Mukadan: തമിഴിൽ കൊടുക്കുന്ന മൊഴി മലയാളത്തിൽ ആക്കുന്ന ക്ലാക്ക് തമിഴറിയാവുന്നയാളാണോ?

Mr. V. S. Arumughom Pillai: Sir, I said that the Bench-clerk who renders them into Malayalam does not know Tamil.

Mr. M. P. Joseph: What is the reputation left by those two officers in Southern Travancore?

Mr. V. S. Arumughom Pillai: Sir, so far as those two officers are concerned they have left a very good opinion about them. (*Laughter.*) That is an honest fact.

Mr. Kochikal P. Balakrishnan Tampi: May I know whether the language in Nanjinad is a cross between Tamil and Malayalam? (*Laughter.*)

Mr. V. S Arumughom Pillai: No, my friend is mistaken. The language as found in the document may be a mixture of Tamil and Malayalam, but in other respects, *viz.*, in depositions and other matters, there is no mixture.

Sir, I was referring to the difficulties experienced by the clients in the courts. As I have stated, the Presiding officer, in most cases, is unable to follow what is taking place there He can understand the whole thing only after the matter has been rendered into Malayalam and when the Bench-clerk has rendered the whole thing into Malayalam, the witnesses are asked to put their signature. "മൊളിവായിച്ചുകേട്ടു, ശരി". That is also written in Malayalam. He puts his signature. As a matter of fact, he does not know Malayalam. Though the rule is otherwise, the depositions are not read out to the witnesses at all.

Mr. Kallur Narayana Pillai: മൊഴി വല്ല കോടതികളിലും കക്ഷികളെ വായിച്ചുകേൾപ്പിക്കാറുണ്ടോ?

Mr. V. S. Arumughom Pillai: In Sessions cases, the practice is to read the deposition, but not in civil cases.

President: But in many courts there is a formality of the bench-clerk going out of the court and meeting the parties as soon as the examination is over. (*Laughter.*)

Mr. T. K. Kittan: "മൊളി വായിച്ചു കേട്ടു. ശരി" എന്നു കോടതിയിൽ എഴുതിവരുന്നതായി മെമ്പർ പ്രസ്താവിച്ചു. ഇപ്പോഴും അങ്ങിനെ തന്നെയാണൊ എഴുതിവരുന്നതു; അതായതു് മൊളി എന്നോ മൊഴി എന്നോ എഴുതിവരുന്നതു്. (*Laughter*)

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President: Order, order. Mr. Arumughom Pillai will proceed.

Mr. V. S. Arumughom Pillai: Sir, it is not even the Bench-clerk, but it is the peon that takes the deposition and asks the witness to sign it. That is the practice now resorted to. The witness does not know the contents of the document that he signs and finally, when the case comes up for argument, considerable difficulties are experienced and there is always a regular tug-of-war between the Bench-clerk, the vakils and the presiding officer.

President: We are travelling rather beyond the subject.

Mr. V. S. Arumughom Pillai: I may also, in this connection, have to submit that under the Civil Courts' Guide, in Nagercoil ond Shencotta, we are entitled to use Tamil in filing statements and petitions. In all matters pertaining to the business of the court, we are entitled to use Tamil language. But, unfortunately, the presiding officers who happen to be ignorant of Tamil, get angry with the vakils who file petitions in Tamil and unless Malayalam copies are given, there is no limit to the anger which these people exhibit. Even a sort of enmity is shown to the Vakil who files the petitions or statements in Tamil. We advocates know what it is to incur the wrath and displeasure of the presiding officers. Sir, there was a time when even in Courts, in the Account Office and Huzur Secretariat the old documents were written in Tamil. An examination of the old judgments in the High Court itself, the old documents and cadjans in the Huzur Record will testify to the fact that in this State Tamil was the most important State language in former days.

Mr. M. K. Ananthasiva Aiyar: May I know whether it was Malayalam-Tamil that existed previously?

Mr. V. S. Arumughom Pillai: No, it was pure Tamil.

President: Many of the people who were appointed as accountants here in ancient times were Mahrattis. A number of Mahratti Dewans have been appointed and probably they might have preferred Tamil.

Mr. V. S. Arumughom Pillai: Sir, I have seen very many documents in Tamil. There was a time when Tamil was used universally, but as my friend said it went out of the fold.

Now, my friend Mr. Narayana Pillai has shown how these two languages are closely related and how they trace their origin to the same mother. Both these are Dravidian languages and these two languages are essential for any officer of the State to carry on his official duties most conveniently. Sir, considering the necessity of the study of Tamil and considering the difficulties experienced

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[Mr. V. S. Arumugham Pillai]

by the officers working in the Tamil areas and the inconvenience caused to the people who speak Tamil, I think it would be most advisable to enact a legislation to the effect that all officers who are servants of the State should posses atleast some working knowledge of both Tamil and Malayalam. Such an arrangement will be most beneficial to the whole public.

So far as the resolution is concerned, as my friend Mr. Tampi said, the Director of Public Instruction would say that it would be most inconvenient to introduce this additional subject in the syllabus. Sir, I may tell you that, considering the importance of the language, he has to make some adjustment to include this subject also in the curriculam, so that in future, from next year onwards, Tamil may be made optional in the curriculam.

With these few words, I support the motion.

Mr. T. Krishna Pillai: Sir, I request that the question may be put.

Mr. A. Gopala Menon: Sir, I do not anticipate any difficulty to encourage the study of Tamil if there is sufficient demand in the schools to study Tamil as an optional subject. I may however assure the honourable members, who are interested in this measure that, although I do not raise any difficulties against the introduction of Tamil as an optional subject, the chances of Tamil are poor. The optional subjects for the seventh class examination are English, Agriculture, Domestic Economy, Hygiene, Sanskrit and Arabic. During the last examination the number of candidates for English was 4,779; for Arabic 73 and for Sanskrit only 14. Therefore, the prospect of Tamil being encouraged by introducing it as an optional subject for the 7th class, is not bright. But, in deference to the opinion expressed in the House, I shall introduce Tamil, as an optional subject, for both the VII and the IX class examinations; and, if there is genuine persistent demand in any school, for Tamil, I do not think there is any difficulty to appoint a Tamil Pandit there.

Mr. Kottur Kunjukrishna Pillai: May I ask the hon'ble member whether, in the light of the amendment of the resolution, by the addition of the words "wherever necessary" the resolution will have any efficacy?

Mr. A. Gopala Menon: Whatever be the final form of the resolution, the substance remains the same. Government accept the principle underling the resolution.

Mr. Kallur Narayana Pillai: ഞാൻ പ്രമേയം പിൻവലിക്കുന്നതിന് അനുവാദം ചോദിച്ചുകൊള്ളുന്നു.

The resolution was, by leave, withdrawn.

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BEGGAR PROBLEM IN THE STATE.

President : On this question, there are two resolutions. I will call upon both the hon'ble members, one after another, before other hon'ble members of the House make their observations on the subject.

Mr. A. Easwara Pillai : Sir, I beg to move the following resolution :

"This Council recommends to the Government that a Committee be appointed to enquire into the beggar problem in the State."

Sir, my object in moving this resolution is to impress upon the Government and this House the absolute and imperative necessity for enacting a suitable legislation to deal with the beggar problem in the State. The importance of this matter is amply borne out by the fact that more than one hon'ble member of this House have sent up resolutions on this subject. Sir, most of the civilised countries in the world have considered this problem and they have tackled it effectively and successfully. We also should not lag behind in this very important social reform.

Sir, the agglomeration of these social parasites in our towns and mofussil parts, is a real menace to society. We cannot go to the railway station or bus stand, or to a holy place for worshipping ; even walking through the public road and travelling in Railways have become difficult on account of the trouble of these people.

They swarm all over the land, towns and mofussil parts--and perpetrates their refarious trade with impunity. They indulge in gambling, betting and drinking. They also commit crimes such as high way robbery, burglary and cheating.

Mr. M. K. Ananthasiva Aiyar : May I ask whether many of them are not able bodied men ?

Mr. A. Easwara Pillai : Yes I will come to that. Beggars are to be classified into two :—

(1) beggars who are sturdy Vagabonds and (2) beggars who are physically disabled on account of diseases such as lunacy leprosy etc. and who are blind, deaf, crippled etc.

Beggars of the former class, do not deserve any consideration from the public on the other hand, they are acting as cankers and eating away the social organism. Their profession should be discouraged and it must be stopped at all cost.

The second class of beggars deserve our sympathy. It is the duty of the public and the Government to look after them. They are the burden of society. Yet they should not be allowed to wander in cities and towns and to spread contagious diseases in the country.

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[Mr. A. Easwara Pillai]

Sir, in Travancore there are some castes whose sole profession is begging. The Kakars and Pundarams include in the class of professional beggars. People in this country believe that it is a great sin if these beggars are not given alms. This wholesale communal begging should be stopped.

Sir, Our country is reputed for its charity. The motto of our benign Royal family is 'charity is our house hold divinity." Like the king, so the people. Hence, hordes of nomadic tribes from out side rush in our country. Most of them are criminals. They commit atrocious crimes in Travancore. Hereafter, there must be some sort of checking in their indiscriminate coming into our country.

It is gratifying to note that Our Gracious Maharaja and the Government have taken steps, for solving this important problem. The poor house at Pattom is a glaring instance of His Highness the Maharaja's enthusiasm, in effectively dealing with this problem.

Sir, it may be suggested that complete eradication of this evil is almost an impossibility. I cannot agree wi h this view.

English statesmen had taken up this problem in the early part of 17th century. A poor law was promulgated in 1601 and by implementing and modifying it, they succeeded in solving this problem.

President: That is because of the law for old age pension.

Mr. A. Easwara Pillai: I am thankful for the information, Sir.

Government alone cannot cope with this problem. Public bodies such as municipalities, and Village Panchayats and philamtrophists in the country also should co-operate with the Government in this matter. In this connection I venture to make some suggestions.

(1) An approximate census of the beggars should be taken to ascertain their number with a special intension to make necessary classification.

(2) A suitable law should be passed.

(3) Organise friendly societies, co-operative insurances, and large scale agricultural farms.

President: From what I can gather, there may not be much opposition to the resolution, even from the official side, so that the honourable member need not dilate on these well known facts.

Mr. A. Easwara Pillai: I place the resolution for the acceptance of the House.

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Mr. K. K. Kuruvilla: Sir, I accept the resolution moved by Mr. Easwara Pillai ; but I approach the subject in a different way. I am not thinking of the trouble given to the people by the beggars ; I am thinking rather of the sufferings of the beggars themselves. Once we accept the solidarity of the human race and the conditions which have led these unfortunates to their present position, we must admit our responsibility for the conditions which have led them to their present plight. It is therefore our responsibility to do something for these men. It is in that light that I approach the problem. If I am responsible for the civilisation of my countrymen, I am also responsible for their sufferings, for the wandering about of these unfortunates. We should all feel our responsibility in the matter.

President: I understand Government are accepting the resolution.

Mr. K. K. Kuruvilla: I am thankful for the information, Sir ; I shall however make a few suggestions.

Beggars can be divided into 3 groups ; firstly, those who are incapacitated by old age, secondly, those who are disabled bodily, and thirdly, orphans under six. It seems to me that it is the duty of the State to maintain these 3 classes of beggars. Now, there are the able-bodied beggars who have taken to begging as a profession ; the parents send their children to beg. There is a still more pitiable situation ; able-bodied poor take, under their protection, others in a most pitiable condition, such as lepers, carry them from house to house and from place to place and make money by begging. If anybody wants positive proof of this, I would invite him to a small village about 10 furlongs from one of the schools at Kottayam. There are about 50 families which have made it their abode. There are 50 houses there which these able-bodied beggars frequent. Anyone who would go to this place would find how well these lepers and other unfortunate people are being taken care of by the able-bodied beggars. Many of these people who live there are really loathsome. The only redeeming feature is the very great attention paid to them by the able-bodied beggars who make a living out of them. I have often felt that money is after all more useful to make people do good things than anything else. It is a surprise to see how these able-bodied beggars look after the other unfortunate people.

I would therefore suggest, Sir, that a Committee should be appointed to look into this question and also to investigate the condition of existing institutions, if any, which help these poor people. The municipalities may, if necessary, be subsidised and be asked to establish poor homes for housing the beggars within municipal limits, and also to make arrangements to give work for the able-bodied beggars.

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[Mr. K. K Kuruvila]

All the beggars should be registered. It has been suggested that there should be a census of all the beggars in Travancore and that these beggars should be registered and that there should be a legislation preventing people from migrating from one place to another. For example, in the Kottayam Municipality I understand that there are proposing to have some kind of a poor home, but probably beggars from all the surrounding places would swarm there and it will be impossible then for the Kottayam Municipality to deal with it effectively. So, after taking the census and getting the names of the beggars registered, it seems to me that there should be a legislation preventing the entrance of beggars from other areas into the municipalities. In that case, we can try it first in the municipal towns and I hope a simple plan like this will be adopted and the Government will take the initiative in the matter by appointing a committee and giving them the necessary instructions to investigate into the matter.

Mr. M. K. Nilakanta Aiyar: Sir, Government are fully aware of the necessity for teaching the beggar problem in the State. The question was fully considered by Government in 1112 as the result of a resolution passed by the Trivandrum Municipal Council. Beggars in Travancore may be broadly classified into two distinct groups.

(1) the really destitute and infirm, that is those that are blind or lame or disabled by some incurable disease; and

(2) the professional beggars.

Within the latter class come—

(i) those who are hale and hearty but smear red paint or certain gummy substances and also sugar on their legs to attract flies and to excite sympathy;

(ii) Kotangis and Chittesans who come from the other side of ghats;

(3) Fakirs and Bairagis, men who do extort money from the village folk even by threatening to pierce their knives into their own bodies;

(4) Velichapadoos and Kavadikars;

(5) Cheats and Thieves; and

(6) Recommendation letter beggars.

Mr. Kochikal P. Balakrishnan Tampi: Is that the largest class?

Mr. M. K. Nilakanta Aiyar: Yes.

Mr. M. K. Ananthasiva Aiyar: Are there Government Servant beggars?

Mr. M. K. Nilakanta Aiyar: No, Sir.

Mr. T. Krishna Pillai: May I know whether Government are aware of another set of beggars who can conveniently be

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termed as dignified beggars causing a lot of inconvenience to the non-official members?

Mr. M. K. Nilakanta Aiyar: No, Sir. I recently read an article in one of the Madras papers wherein it was stated that an able-bodied young man confessed to having managed to make a comfortable living for 15 years on a typed letter of a non-existent Khan Bahadur.

In the second class also fall another group of beggars in Travancore. There is a beggar caste in Travancore who give out that their traditional occupation is begging and that if they enter other walks of life they will incur the displeasure of God.

With the second group begging is an art. About 80 per cent of the beggars in India belong to the second group. They take to this profession merely because of sheer idleness or unwillingness to do hard work. Fortunately men belonging to the second group are very rare in this country and their number is dwindling year by year.

Mr. Kochikal P. Balakrishnan Tampi: It is not the spirit of adventure of the profession that attracts people to it?

Mr. M. K. Nilakanta Aiyar: No; It is the practice of giving indiscriminate charity. I do not think there will be anybody in this House who will be inclined to encourage this second group of professional beggars. Unfortunately there is a feeling current that he who turns out a beggar goes to hell. As the result, a blind and lame beggar receives no more help and sympathy from the people than a sturdy fakir. As long as this mentality is prevalent among the people, it is impossible to find a solution for the problem. There should be discrimination and wisdom even in the matter of giving charity. Unless we learn this, the problem which is as much concerned with the donors as with the beggars is incapable of an easy solution.

Now I shall proceed to state what the Government have done and are doing. From the earliest times, this 'land of charity' has not lagged behind others in the matter of taking care of the poor. There are a few poor houses situated in different parts of the State, where conje is distributed to the poor every day. There are also a few in which conje is being given on certain days of the week. As instances of the first class may be mentioned the conjepuras in the following places.—Thovala, Shencottah, Koncheravila and Kumarapuram. As instances of the second class may be mentioned the Velimala conjepura.

The annual expenditure on account of the above conjepuras is about Rs.18,000. The above figures do not include the annual grant

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[Mr. M. K. Nilakanta Aiyar.]

of Rs. 4,000 that is being given to the Sri Chitra Home in Trivandrum, an annual grant of about Rs. 4,000 that is being given to orphanages and an annual grant of nearly Rs. 800 that is being given to certain poor houses run by certain missions. Over and above these, a portion of the nivedyam rice is distributed among the poor is some of the most important temples in the State. I am referring to the Suchindram Temple as one among them.

It is also proposed, as I have said this morning, to have a well-equipped isolation hospital in Trivandrum were beggars and others suffering from contagious diseases could be housed and looked after. Orders have been issued for the acquisition of six acres of land for the purpose and the necessary estimates have been called for.

Mr. M. Govindan: May I know, Sir, which is the locality that has been selected for the purpose ?

Mr. M. K. Nilakanta Aiyar: Iranimuttom.

Sir, the best way to deal with the problem of mendicancy therefore is—

(i) for the people to make up their minds to stop indiscriminate charity ; and

(ii) for poor homes to be started in suitable centres. for the relief of the sick and the disabled ; and

(iii) when such homes are established to pass a legislation prohibiting begging in public.

Government are in full sympathy with the objects of the resolution and are prepared to consider the question sympathetically. But before concluding, Sir, let me read two weighty pronouncements made by our Gracious Highness the Maharaja on this same problem. These will show what importance His Highness and the Government of His Highness who have to carry out the commands of His Highness, attach to this all-important question. The first was a speech made by His Highness at the Investiture Darbar, is runs as follows :-

> "It only remains for me to announce that in commemoration of this occasion I have resolved to pay out of my private funds a sum of half a lakh of rupees for starting a home for the destitute and the infirm."

The second was a message sent by His Highness at the opening of the Sri Chitra Poor Home. That message runs as follows:—

> "It affords me sincere pleasure to see that the Home which was inaugurated in 1931 has been established on a sound basis and under proper management. What has been attempted touches only the fringe of the problem, and in sending to the Poor Home which is about to be opened a message of goodwill and Godspeed, it is my

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fervent hope that the people of my State will materially augment the resources and help in the working of an institution whose laudable object it is to eradicate mendicancy and distress by methods of organised relief."

I therefore accept the resolution.

The resolution having been accepted was put to vote and passed.

ABOLITION OF TOLLS.

Mr. Kallur Narayana Pillai: This Council recommends to the Government that tolls be abolished and vehicle tax be introduced in the State.

ഈ വിഷയത്തെപ്പറ്റി ദിവാൻജി അവർകൾ ചെയ്തിട്ടുള്ള പ്രസ്താവന അനുസരിച്ച് പ്രമേയം ഞാൻ മൂവ് ചെയ്യുന്നില്ല

Stamps bearing the effigy of His Highness the Maharaja.

President: Now there is another resolution which can be disposed of in a minute. That is Mr. Kittan's resolution No. 6. You may move it formally, Mr. Kitten.

Mr. T. K. Kitten: This Council recommends to the Government that stamps bearing the effigy of His Highness the Maharaja be introduced in the State.

ഈ പ്രമേയത്തെ ഞാൻ അവതരിപ്പിക്കുന്നു.

Mr. M. Govinda Pillai: Sir, long before this resolution was tabled by the member, Government have taken steps to issue stamps and stamp papers with the effigy of His Highness the Maharaja. Arrangements are well in progress and it is expected that they will be formally issued on the occasion of His Highness's next birthday.

Mr. T. K. Kittan: പ്രമേയത്തിൽ പറഞ്ഞിട്ടുള്ള കാര്യങ്ങൾക്കു പെട്ടെന്നു തീരുമാനമുണ്ടാകുമെന്നു പറയുന്നതുകൊണ്ട് പ്രമേയം പിൻവലിക്കുന്നതിന് അനുവാദം ചോദിച്ചുകൊള്ളുന്നു.

The resolution was, by leave of the House withdrawn.

President: The business before the House being finished, the House will now adjourn *sine die*.

The House adjourned at 3.45 P. M.

A. GUNAMONY,

Secretary to the Sri Chitra State Council.

Trivandrum,
13-10-1939.

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